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stands as of old for the Catholic faith. It is the symbol, yea the *fides catholica* itself. It was to be used in prayer by the Christian, and he was to grow by feeding upon it, as Theodulph of Orleans says.

Charlemagne's idea was given forth at an unfavorable time. In the ninth century the creed, still holding an unapproached preëminence as a doctrinal compendium, comes to be associated with the public church service and the priestly confessional.

Such is the treatment of this book, instructive and magnetizing. Its positions are clearly stated, and abundantly fortified with valuable quotations, showing a mastery of the subject. At this time, when some of the churches are scrutinizing their confessional statements, it is well to be reminded again of the preëminent honor in which the Apostles' Creed was held in the church of the West from time immemorial down through the Middle Ages. The unmixed esteem of Augustine would of itself stamp it as a remarkable summary of the Christian faith.

Dr. Wiegand started upon his studies with the purpose of furnishing a volume on the use of the creed in the Middle Ages. In order to lay a good foundation for that work he has prepared this volume. Because less is known of the mediæval phase of its history, his second volume will be looked for with a curiosity which this valuable volume did not excite when we took it up.

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JEAN CALVIN. *Les hommes et les choses de son temps.* Par E. DOUMERGUE, Professeur à la faculté de théologie de Montauban. Tome premier: La Jeunesse de Calvin. Lausanne: Georges Bridel & C<sup>ie</sup>, Éditeurs, 1899. Pp. ix + 634. Fr. 30.

THE first thing that impresses the reader on taking up this sumptuous volume is the author's method of treatment. One does not find a biography in the ordinary sense of the word, but rather a vividly realistic description of France in the fifteenth and sixteenth centuries—and especially of several of the leading centers of culture as Noyon, Paris, Orleans, and Bourges. By means of the illustrations and the author's simple and vigorous style it becomes as if one had gone back into those earlier centuries, and were actually walking around on those streets, meeting those people, going into and out of those buildings; in short, it is as if one were living over again the life of that great age.

We thus have an environment in which we expect many things to spring up and grow to maturity. If we go up into Picardy, we shall

find a sturdy and pushing race of people moving about under those skies. The ills of society all over France are very numerous and very dire. Can Picardy contribute anything to the relief of society? This question is answered by the bare mention of the names of some of these Picards. In the Middle Ages there was Roscellinus—the prince of Nominalism. At the beginning of the modern period there were Le Fèvre d'Étaples, Roussel, Vatabel, Olivetan, John Calvin, Peter Ramus—a contemporary of Calvin—who was afterward greatly to influence Arminius, the Dutch professor, who in his turn was to lead the revolt against hyper-Calvinism. There were also Baudoin, the jurisconsult, and La Forge, the merchant, and many others.

Later on in modern times are to be mentioned St. Simon, Condorcet, Desmoulins, Babeuf, and Michelet.

These men were all in their peculiar ways profoundly moved by ideas of truth and justice, and by a desire to see the triumph of the causes which they believed to be just, and by a thirst for reform.

It was into an environment like this that John Calvin was born at Noyon in 1509. But the birth of a great man does not excite any special interest at the time of its occurrence. It is only after he has grown up and done his work that the date of his birth becomes a matter of interest. Then, indeed, the world wants to know about his ancestors, his parents, his early surroundings, and all the influences that bore upon every step of his development.

This is precisely what Doumergue proposes in the work before us—in a word, he intends to give us the complete picture of John Calvin as related to all the influences, internal and external, that made him. We are to see in its entire historical setting the Calvin family and the early childhood, the education and the epoch-making deeds of the most tremendous personal force of that age—a force that has in one way and another controlled the largest division of Protestantism from that day to this.

Such is M. Doumergue's conception of his task. At first blush it would seem as if a great deal of irrelevant matter had been introduced. But the reader who cares for completeness and thoroughness will soon find that everything has its important bearing on the main subject. If the plan is consistently followed through, we shall see the great reformer as he really was. And whatever may be one's present opinion of John Calvin, he cannot in justice say that it is final until he shall see the end of this book.

There are to be five volumes of the work. Only the first one has

appeared. In this volume the author has fully realized his ideal. It treats only of Calvin's youth—we may say, his period of preparation. The volume contains 644 pages. It is illustrated by reproductions of 157 old engravings, autographs, etc., and 113 original designs. This work is done by H. Armand-Delille.

In this thoroughgoing way are presented chapters on "The Origins," on "The Youth of Calvin," and on "His Moral and Intellectual Development." In this last chapter is an account of the University of Paris from 1252 to 1500. Its period of prosperity, and its decadence in the time of Calvin, are described. From Paris Calvin went to Orleans, and then to Bourges. Each of these cities is described in much detail, as also the men whom Calvin met, and who exercised a great influence upon him. The spirit of humanism was everywhere, especially in the south of France. Calvin breathed it and caught it. He published a treatise on Seneca's *De Clementia*. He met Wolmar, who was in every sense of the word a Lutheran, and he was led by the combined force of many influences into Protestantism. After this he became a wanderer, and could no longer feel entirely safe until he was settled in Geneva.

One of the most interesting chapters in the book is on "Protestant Paris in the Sixteenth Century," taking up seventy-four pages.

There are fifteen appendices, treating of as many important subjects that needed further development than could be given them in the text. The first of these contains critical observations, and mentions seven of the historians of Calvin.

The number of additions and corrections is much too large, and it is to be hoped that it may be greatly reduced in the succeeding volumes.

These volumes will be awaited with the deepest interest by all who, having seen the first, will know what to expect.

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THEODORE BEZA: THE COUNSELLOR OF THE FRENCH REFORMATION, 1519-1605. By HENRY MARTYN BAIRD. London and New York: G. P. Putnam's Sons, 1899. Pp. v + 375. \$1.50. (Vol. IV of "Heroes of the Reformation," edited by Samuel Macauley Jackson.)

THIS is the first life of Beza that has appeared in English. Indeed, it seems that Beza has not had the prominence that he deserves in the